

61798/P

MIRACLES,

WROUGHT BY

THE INTERCESSION OF PRINCE HOHENLOHE,

IN THE PERSON OF

MISS MARY LALOR,
OF THE QUEEN'S COUNTY IN IRELAND,
MISS MARY STUART,
OF THE CITY OF DUBLIN,

AND

MISS BARBARY O'CONNOR,
OF ENGLAND,

WITH THE

PASTORAL LETTERS

OF THE

RIGHT REV. DOCTOR DOYLE,
ROMAN CATHOLIC BISHOP OF KILDARE,

AND OF THE

MOST REV. DR. MURRAY,
ARCH-BISHOP OF DUBLIN,

WITH THE AFFIDAVITS OF SEVERAL PERSONS, AND
CERTIFICATES OF THE SEVERAL DOCTORS.

NEW-YORK:

PUBLISHED BY JAMES COSTIGAN, 94 WATER-STREET.

1823.

3550/12
10

£45

A. SPOONER, PRINTER, BROOKLYN.

PUBLISHER'S PREFACE.

If the following statement were not fully attested by most respectable witnesses—by men eminent for their learning, their piety and their truth—incredibility might cover them with the gloomy veil of doubt; and scepticism might cavil with its ordinary success. At the present day, upon the mere mention of a miracle, contradiction is heard in the blended voices of many millions of (illiberal men and willing) unbelievers. Whatever is beyond their immediate comprehension—whatever is unaccompanied with the confirming evidence of their own senses—Whatever is irreconcilable with the acknowledged faculties of man, is immediately doubted, if not wholly denied. And it must cease forever to be a matter of wonder that it is so, when it is remembered that the miracles of our blessed Redeemer, were contradicted, and the practised powers of his Apostles and his Saints most unblushingly despised.

But in the following pages, will be found evidence enough to stagger the unbeliever, if not entirely to satisfy his doubts. Here he may see the wonderful power of his God; here he may see the effective interposition of him who raised the widow's son to life at the gate of Naim; and there he may see the indubitable continuance of that spirit, which was promised to the faithful "even unto the end of the world." (Matt. 28.) We have not now to burrow through the dark pages of antiquity, to find instances of the gracious manifestation of his mercy, or of the working of his wondrous miracles to perpetuate his glory.

Miss O'Connor, Miss Lalor and Miss Stuart, are living witnesses of our own day, of the miraculous extension of the powers of him "who killeth and maketh alive," and who hath declared, that "the prayer of faith shall save the sick, and the Lord shall raise him up." (James 5, chap.)

Prince Hohenlohe, Bishop of Bamberg, in Germany, in these instances, hath been the honored instrument in the hand of the Almighty, for the signal display of his glory, and the exercise of his goodness. Years have elapsed since the curling column of incense accompanied his effectual prayers to the throne of Omnipotence for his suffering fellow creatures.

His fame for a length of time, was confined to Germany : it hath extended itself in a great measure over Europe. Great Britain bears testimony to the efficacy of his mediation, in the instances which are named, and unto God be the glory—unto God be the praise.

In a word, with respect to these miraculous cures it may be said, let Catholics enjoy their opinion, that it was by miracle in consequence of prayer ; and Protestants, that it was by prayer without miracle ; or by the power of the mind exerted on the body. ALL however must agree, that the cures were effected by perfect faith and confidence in the remedy. It forms this remarkable coincidence that Protestants and Catholics unite at last in one belief—by FAITH, bodies are saved here, and souls hereafter.

MIRACLES, &c.

To our well-beloved the Catholic Clergy, and people of the United Diocese of KILDARE and LEIGHLIN, Health and Benediction.

WE announce to you, dearest Brethern, with great joy, a splendid miracle, which the Almighty God hath wrought even in our own days, and at the present time, and in the midst of ourselves. We announce it to you with a heart filled with gratitude to heaven, that you may unite with us in thanksgivings to “the Father of mercies, and God of all consolation,” who consoles us in every tribulation, and who has even consoled us, by restoring miraculously, Miss MARIA LALOR to the perfect use of speech, of which, for six years and five months she had been totally deprived! Our gracious God “who causeth death and giveth life, who leadeth to hell, and bringeth back therefrom,” has been graciously pleased to have regard to the prayers and the faith of his Servants—and, looking to the Sacrifice of our Altars, and to the Merits of that Blood which speaketh from them better than the blood of Abel, to loose by his own presence, and his own power, a tongue whose functions had been so long suspended. But we hasten, dearly Beloved, to impart to you, as it is the duty and the privilege of our office to do (Trid. ses. 25. decr. 2.) the particulars of this prodigious Cure.

When, in last February, we had been engaged, according to the custom derived from our Fathers, in preaching a part of the Lent at Mountrath, we were waited on by Mr. James Lalor, of Rosskelton, who stated to us,

that his Daughter, then about eighteen years of age, had, for the last six years, been deprived of the use of speech, in consequence of a severe and protracted illness which, at that period, had affected her—that he had recourse, in vain, to every Medical and Surgical aid within his reach, and had now no hopes of her cure, unless from the mercy and goodness of God. That having heard of the miracles lately wrought through the prayers and intercession of the Prince DE HOHENLOHE, he expected, that if his Highness could be engaged to implore Heaven on behalf of his child, that she might be restored to the use of speech—that, assured of our disposition to serve him, he applied to us, entreating we would state the matter to the Prince, and request the intercession of his Highness. Mr Lalor was accompanied by the Clergyman who usually attended his family, and who added some particulars noticed in our letter, marked in the Appendix No. 1, and which, in compliance with Mr. Lalor's wish, we wrote in a few days after to the Prince.

On the first day of the present month, we received the letters from Bamberg, marked Nos. 2 and 3, and immediately wrote (No. 4) to the Very Rev. N. O'Connor, Rector of the Parish of Maryborough, our Rural Dean in that District, and in whose vicinity Mr. Lalor resides. The letter of this Rev. Clergyman, marked No. 5, gives a detailed account of the miracle as it occurred, and exhibits a prodigy, only different in kind, but not inferior in magnitude, to the raising of the dead to life. He, who at the gate of Naim, put his hand to the bier, raised the Widow's Son to life, and gave him to his mother, here spoke to the heart of a faithful Servant, loosed the tongue which infirmity had paralysed, and restored a happy daughter to the embraces of her parent. We ourselves have participated in their joy, on conversing as we have lately done, with this favored child of Heaven.

Exult, then, dearly beloved Brethern, and rejoice that the Almighty God has thus visited you his people, reanimating your faith, enlivening your hope, and exalting your charity, consoling your sorrows, relieving your

distress, and healing your infirmities, preparing in your sight a table against all who afflict you, and urging you, by these manifestations of his power and goodness, to rely upon his Providence, “whereas he has care of you.”

Signs and wonders are not necessary at all times, nor in all places; yet they have never ceased in the Church of God, because *he* is always in the midst of his people, and must fulfil his promise to them, “that whatever they ask the Father in his name will be done for them;” but in our times it is meet that signs and wonders should, in some degree, revive, because error has pervaded the earth, and the very foundations of the Faith have been assailed. Hence it is just, that the Lord should arise to judge, as it were, his own cause. Therefore it is that ourselves have beheld him, “reining with a strong hand, and an outstretched arm, and with anger poured out,” on one day chaining a persecutor to a rock, on another dissolving the league of infidels, or by prodigies compelling his very Enemies to exclaim, “surely the finger of God is here.”

At this time, and in this place, it is worthy of his Providence that the light of his countenance should be shed upon his faithful people. We have long experienced the truth of his prediction to those who were to walk in his foot-steps, and carry after them their Cross, namely, “that the world would rejoice, but that they would be sad;” and the present period has added sorrow to our sorrow, and pressure to our distress. Our Religion is traduced—our rights are withheld—our good name is maligned—our best actions are misrepresented—crimes are imputed to us, against which our very nature revolts—our friends are silenced, and our enemies insult us, and glory in our humiliation. It is meet therefore, and just, that *he*, for whose name and faith we suffer, should cast upon us a look of compassion, lest we faint in the way, or be overcome by temptation—that *he* should comfort his people, and renew to them, by visible signs, an assurance that he watches over them—that a hair of their head will not perish, and that, possessing their souls in

patience, they may expect his return “to wipe away every tear from their cheek, and fill them with that joy which no one can take away from them.”

To these and such like sentiments we desire, dearest Brethren in Christ, that you turn your attention, and having your hearts elated at this late event, that you renew your confidence in the Lord, so that, “denying impiety and worldly desires, you may live soberly, piously, and justly in this world, expecting the blessed hope, and the coming of the glory of the great God, the Saviour Jesus Christ, who will reform the body of our humility, making it like in figure to the body of his own brightness.”

Above all, we beseech you that you do not belie your pure Faith by your evil deeds, nor glory in your name and your profession, to the prejudice of those who are not gifted like yourselves. If miracles belong to you, because you are of “the household of the faith,” do not assume any pre-eminence over those less fortunate of your brethren, who have left their father’s house, and gone into a strange country to dissipate his goods. Our God, the Father of all, only sighs for their return, that he may meet them at their approach, clothe them from his wardrobe, and feast them at his table. You are his own children, and all his goods are yours, “if by good works, you make your calling sure;” but you should pray unceasingly, that the son who had been lost should return, that he who had died should be restored to life.

Before we conclude this, our brief Address, dearly beloved, we shall avail ourselves of the occasion it affords us to renew our admonitions to our good people of the Diocese of Kildare, from whom we have but just returned, that remembering our charges to them they may continue to exhibit, as they did, during our late visitation of their several Parishes, those sentiments of Christian piety, of patience—those habits of industry, of a willing obedience to the law, of which we daily and hourly, whilst amongst them, received or witnessed the most convincing proof.

We speak not to those few incorrigible sinners, who, in defiance of the laws of God, and of the Country, and regardless of our advice, continue to expose our good name to disgrace, our Religion to obloquy, and the peaceable inhabitats of their own country to terror and taxation; but, we speak to you, dearly beloved, who compose almost the entire population of this ancient, and privileged, and always respectable Diocess, and we implore of you, that you continue to cherish peace, and patience, and to bear with injuries rather than inflict them. We have heard and we know that calumnies are poured out as from a full viol against you; but, let us hope, dearly beloved, that they are not wilful—that they want the malice of design!

In times when the minds of men are deeply anxious and strongly agitated, they cannot divest themselves of friendship and hatred, of fear and love; and when these passions prevail, they impart their own colours to the subjects of deliberation, and sway the subject of the most enlightened men: we ourselves have our fears which are groundless, and our antipathies which are ill-founded—we are often a prey to false alarms, and impute to others thoughts which, perhaps, they never once conceived—yet, we overlook our own mistakes—we pardon our own errors, and why not, dearest brethren, mete to others as we would measure to ourselves? Is it not a rule of equity to do so? Is it not the Law of the Gospel? Time will restore the dominion of truth—facts will disprove the strongest and the foulest imputations—patience will soften down the anger of our opponents—and charity will sweeten even the bitterness of their gall. They will yet blush at the injuries they have done us, and finding no justification for themselves in your reproaches, they may yet relent—nay, they may forgive, and be numbered amongst your friends; but the storm of passion must be first allayed. Who has ever been converted till he ceased to hate? Who has ever repaired an injury whilst he was upbraided with injustice? Recall to your minds, dearest brethren, the situation of those whose proceedings you com-

plain of, and see whether that “Charity which thinketh not evil,” may not excuse their errors, and palliate their faults! Have they not imbibed with their mother’s milk prejudices which nothing but education, of which many of them are destitute, and a free intercourse of Catholics could remove? The nurse told them you were a nation of Idolators, their Pastors pointed you out to them as followers of Anti-Christ, their books of instruction represented you as the enemies of God, the laws proclaimed to them that you were disaffected, and the Courts of Justice not unfrequently announced it in judgment. When the Law and the Prophets were thus perverted to condemn you—when, from the pulpit as in the nursery, you were denounced as heathens and publicans—when the titles of property, the pride of conquest and of ancestry, the laws of the Empire, the maxims of the wise, and the conduct of all those placed in authority, proclaimed you as impious or disaffected, how could you be estimated as ordinary men? How could you be considered as Religious Christians and faithful subjects? And if to these be added any infringement on the privileges of those who, from time immemorial, have been your masters—if men enslaved by the law were at once to be elevated to the rank of citizens by a new and a too perfect kind of social compact, could the laws then always endure it? Could the master be seated with the servant, or the bonds-man with the heir? And if these things have been and still are, dearest brethren, marvel not if the frame of society be disturbed, and if agitators be produced by every new occurrence to excite old prejudices, and inflame every angry passion.

But, you will ask me, are we then to suffer in silence and not vindicate our good name? Far from it brethren, you should uphold, by every lawful means, your own character, and promote your own interests. These interests are the interests of truth and justice, and they must advance. The ways of their progress are obvious, and nothing can retard them but your own imprudence.

You have increased in property, in numbers, and in strength ; these give you a moral weight which carries you forward with an accelerated motion. Education has arrived to a state of excellence amongst those of you who are blessed with the means of obtaining it, and is united with a pure and sound morality. These will illuminate, and enliven, and direct the movements of our body, that we may act in concert, dissipate prejudice, make our merits manifest, and attach to our cause the virtuous and the intelligent of every creed and class.—The progress of our Religion, which is such as to excite even our own surprise will, of itself, make known our principles and refute every calumny—the piety and zeal of your Priesthood, the appearance of your places of worship, the multitudes who frequent them, their pious demeanor, their strict integrity, their faithful attachment to the ever uniform creed of the saints—these, of themselves, will have, as they daily have, an insensible, but yet a powerful effect ; but when aided by the exertions of your friends, and the violence of your enemies, joined to your own willing obedience to the law, were a balance to be found, they would compel them to exclaim, “ how lovely are the tabernacles of Jacob, and the tents of Israel !” these are the lawful and efficient means of mitigating the evils you now endure, and a few of the grounds of your future hope. These will plead for you in a language which will speak to the understanding of the wise, to the interests of legislators, and to the hearts of men. Supported on these pillars let your cause rest, and the errors and the tricks of state prejudice, selfishness, and odious privilege, will yield to its power, or seek its alliance. But do not, dearest brethren, justify intolerance by your imprudence ; do not verify the imputations of calumny by deviating from your usual course ; do not paralyze your own energies by dissensions, and enable your opponents to rivet your chains anew. A momentary cloud has overcast the legislature ; a bad spirit has breathed on their councils. Some of those who lead in the Senate have adopted a false maxim, others

have unwisely exalted an unholy league over the King's subjects, and placed it perhaps too near the throne. These men will regret having cast away principle, or acted on a bad one, and the collective wisdom of the nation will yet penetrate this cloud which overhangs it, and by a new effort of its power and its justice, secure the throne, and fill with gladness the hearts of the people.

Our great interest for your welfare, dearest brethren, in these appalling times, has dictated these sentiments, and we deserve to be heard by you with attention. We are no hirelings "who feed ourselves, and leave the flock to starve," we can "call you to witness, that we have not desired the silver, nor the gold, nor the clothes of any one of you."—We have at an early period of our life, rejected the favours of the great, and fled even from the smiles of a Court, that we might, in our native land, from which we had become an exile to procure an education, labored in the most humble department of the Sacred Ministry; and since we have been amongst you, "we have not made our life more precious than our soul, provided we could finish our course, and the ministry of the word which has been transmitted to us from the Lord Jesus." We do not glory in these things, but we offer them as arguments of the purity of our intentions, and the sincerity of our love for you, inviting you by our example, as well as by our words, to suffer patiently for the sake of Christ, and to remain in allegiance to your King, as we ourselves have done, when imprisonment in a foreign country, and all manner of distress, as well as the most alluring prospects, tempted our fidelity.—We conclude dearest brethren, charging you in the words of St. Peter, that "ye be all of one mind, having compassion one for another, being lovers of the brotherhood; merciful, modest, humble; not rendering evil for evil, or railing for railing, but contrariwise, blessing; for unto this are you called that you may inherit a blessing; for he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak

no guile ; let him decline from evil and do good, let him seek after peace and follow it ; because the “ eye of the Lord are upon the just, and his ears unto their prayers ; but the countenance of the Lord is against them that do evil things ; and who is he that can hurt you if you be zealous of good ; *but if also you suffer any thing for justice sake, blessed are ye !*”

We wish you the peace of God dearest brethren, which surpasseth all understanding.

JAMES DOYLE, &c. &c.

Old Derrig, Carlow, June 22, 1823.

NO. 1.

* *Carlovicæ, (Anglice Carlow,) die 6 Martii, 1823.*

“ SERENISSIME AC ADM. REVERENDE PRINCEPS,

“ Fama operum mirabilium quæ ob preces vestræ celsitudinis operatus est Deus in medio populi sui, ad nos usque in Hiberniam pervenit, præsertim illius, quo brachium cujusdam Monialis in Anglia, quod ulcere quodam prorsus insanabili afflictabatur, pristinæ sanitati, momento temporis, modoque prorsus miraculoso restitutum fecit, dum Sacrosanctum Missæ sacrificium pro ea ad Deum a vestra Celsitudine pie offerabatur.

“ Dum ergo gratias Patri misericordiarum agimus, qui in hisce luctuosis temporibus Celsitudinem tuam excitavit, perquam salutis signa, et nova fidei argumenta tam fidelibus suis, tum eis qui foras sunt, ederet, etiam preces vestras, et caritatem rogare confidemus, in gratiam cujusdam puellæ nostræ Dioceseos cujus Pater enixe nos postulavit, ut ipsam vestris orationibus, ut a Deo sanaretur commendaremus.

“ Ut vero vestra Celsitudo Serenissima quæ hanc puellam spectant plene sciat, relationem quæ sequitur, nobis a Patre ejus viro spectabili, Catholico, ac pio factam, vestræ celsitudini duximus referendam.

“ Filia hujusce viri, nomine Maria Lalor pie usque ad undecimum circiter ætatis annum educata, et literis, ut

illi ætati conveniebat, erudita, post longam quam patienter tulit ægretudinem loquelam amisit, ita ut ne verbum quidem exture proferre potuerat. Nil vero quod ex medicorum ope sperari potuit non fuit tentatum, per sex, qui ad præsens tempus manu effluxere, annos, ut lingua ejus pristina loquendi officia recuperaret, sed irrito conatu, nam nullam vocem edere adhuc potest, nec editura spiratur, nisi Deus, qui linguas infantum facit disertas, per præces vestræ celsitudinis flectus, dignabitur utistius lingua rursus proferat sermonem.

“Non abs ve est etiam vestræ celestidini notum facere quod sensus ipsius permanent integri, et quod ipsa pietatem, quam ab infantia coluit, integerrime servat. Confessionem sacramentalem Sacerdoti, qui hoc idem nobis testatus est, consuetis temporibus scribendo velsignis edit, monita ejus et consilia reverenter audit, et suscipit; in omnibus denique ita sese gerit, ut vestræ Celestidinis Serenissimæ gratiam et intercessionem pro ea apud Deum Nobis, cæcis quidem et indignis, mæreretur videretur.

“Manus interim Celcitudinis vestræ reverenter deosculor, dum pro memetipso humili peccatore pro quegrege mihi commisso vestras præces etiam enixe rogo.

“Celsitudinis vestræ Serenissimæ ac admodum
Reverendæ, Servus in Christo humilimus
ac ad officia paratissimus,

“FR. JACOBUS DOYLE, O. S. A.

“Epis Kildariensis et Leighlinensis.

“*Serenissimæ de adm. Revdo. Dno. Princissi
di Hohenloha, &c. &c. &c.
prope Bambergams.*”

TRANSLATION.

“*Carlow, March 6, 1823.*

“MOST SERENE AND VERY REVEREND PRINCE,

“The report of the wonderful works which, through the prayers of your Highness, God hath wrought in the midst of his people, has reached even to us in Ireland,

and especially of that, by which the arm of a certain Nun in England, afflicted with some miserable disease, had been instantly and miraculously cured, at the time when the most holy sacrifice of the Mass was offered to God for her by your Highness.

“Whilst they, therefore, offer thanks to the Father of all Mercies, who, in these lamentable times, has raised up your Highness, by whom to give signs of salvation and new proofs of the Faith, both to the true believers, and to those who are without; we also presume to implore your prayers and charity on behalf of a young female of our Diocess, whose father earnestly requested of us, that we would commend her to your prayers, that she might be cured by God.

“But that your Most Serene Highness may be fully acquainted with what regards this young female, we have thought it fit to make known to your Highness the following statement communicated to us by her father, a respectable and pious Catholic.

“The daughter of this man, named Maria Lalor, was brought up piously to about her eleventh year, and educated as became a person of that age, was, after a long illness, which she bore patiently, deprived of the use of speech, so as from that period she could not utter even a single word. Nothing, indeed, which could be hoped from Medical aid, had been left untried, during the six years which have since elapsed, that her tongue might again resume its functions; but every effort has proved vain, for neither has she yet articulated any sound, nor is she expected ever to do so, unless that God “who maketh the tongues of the little ones eloquent,” will be induced, through the prayers of your Highness, to vouchsafe that her tongue be restored to its former powers.

“It may not be irrelevant to state to your Highness, that her organs of sense continue perfect, and that she strictly adheres to that piety of life which she had observed from her most tender age. She makes, at the usual times, her Sacramental confession, by signs or writing to a Priest, who has testified the same to us; she

hears and receives with reverence his admonitions and advice; in a word, she so conducts herself in all things, as to appear to us, short-sighted, and unworthy as we, indeed are, to deserve, that your Most Serene Highness would intercede with God for her.

“Whilst stating these things, I press with reverence the hands of your Highness, and earnestly recommend to your prayers myself, an humble sinner, with the flock committed to my care.—And remain, of your Most Serene and Very Reverend Highness, the most obedient, and most humble servant in Christ.

“Br. JAMES DOYLE, O. S. A.

“Bishop of Kildare and Leighlin.

“*To his Most Serene and Very Rev. Highness
the Prince De Hohenlohe at Bamberg.*”

NO. II.

“MONSEIGNEUR,

Je m’empresse d’expedier a l’adresse de votre grandeur la lettre ci jointe de la part de Monseigneur de Prince de Hohenloe.

“J’espere Monseigneur que le bon dieu daignera accorder le demande des malade qui se joindront aux prieres du Prince et du bon M. Miguel. Je prie votre grandeur de m’accorder sa benediction, et d’agreer l’assurance du profond respect avec lequel j’ai l’honneur d’etre.
—Monseigneur,

“De votre Grandeur, le tres humble Serviteur.

“F. LE SAGETEN BROCK,
Notaire.

“Loosduinen pres de la Hague, a Hollande,
ce 9th Mar. 1823.

“Reverendissimo Domino, Domino Jacobo Doyle, O.S.A.
Episcopo Kildariensi et Leighlinensi, in Hibernia,
(Carlow, Ireland.)”

TRANSLATION.

“MY LORD,

I hasten to forward to your Lordship's Address the enclosed letter from the Prince De Hohenlohe.

“I hope, my Lord, that the Good God will vouchsafe to grant to the prayers of the Prince, and of the good M. Michael, the Petition of those infirm persons who will unite in prayer with them.

“I beg your Lordship's blessing, and that you accept the assurance of the profound respect with which

“I have the honor to be, My Lord,

“Your Lordship's most humble servant,

“F. SAGATEN BROCK, Notary.”

“Lossduinen, near the Haigue in Holland,
9th May, 1823.”

NO. III.

“*Pour Mlle. Lalor et pour tous ces, qui se joignent aux prieres en esprit.*

“Le 10 du mois de Juin a 9 heures, je dirai conformement a votre demande pour votre guerison mes prieres. Joignez-y a la meme leur, apres avoir confesse et communie, les votres, avec cette ferveur evangelique, et cette confiance pleniere et continuelle que nous devons a notre redempteur JESUS CHRIST, excitez au fond de votre cœur les vertus divines d'un vrai repentir, d'un amour chretien, d'une croyance sans bornes, d'être exauce, et la resolution inebrianlable, de mener une vie exemplaire, afin de vous mainteur en etat de grace.

“Agreez l'assurance de ma consideration.”

“*Huttenheim ce 9 Mai, 1823,
Pres Bamberg.*”

“Serenissimus commendat devotionem aliquam novem dierum in honorem S. S. Nominis Jesu et S. Joannis Nepomucconi. Martinus Michel, vir vere religiosus Principi et mihi amicissimus Jesu precibus suas junget. Ad evi-

tandas postæ sen cursum publicorum sumptus, has per Hollandiam transmittendas curavi.

“Hoc ipso momento advenerunt literæ ex Verdelain (Diæceseos de Bordeaux, in Gallio) ubi summa animi exultatione refertur puellam ex quinque aunic voce orbatam, in Ecclesiæ post, S. Synaxim statuta die et hora, (14 Martii) repente vocem recuperasse. Deus det perficere et perseverare.—Nomine Serenissimi Principiis,

“JOS. FORSTER, Parochus.

“*Rmo. Dro. Duo. Jacobo Doyle, Æ. S. A.*
Episcopo Kildariensi et Leighlinensi in
Hibernia Carlovicæ.” (Carlow.)

TRANSLATION.

“*To Miss Laylor, and all those who will spiritually unite in Prayer.*

“On the tenth of June, at nine o’clock, I will agreeably to your request, offer my prayers for your recovery. Unite with them at the same time, after having confessed and received the Holy Communion, your own, together with that evangelical fervor, that full and entire confidence which we owe to our Redeemer Jesus Christ. Excite in the recesses of your heart the divine virtues of true contrition, of an unbounded confidence that you will be heard, and an immovable resolution of leading an exemplary life for the purpose of preserving yourself in a state of grace.

“Accept the assurance of my consideration.

“*Huttenheim, the 9th of May, 1823,*
near Bamberg.”

“His Most Serene Highness recommends some devotion in honor of the Most Holy Name of Jesus, and of St. John Nepomescene. Martin Michael, a truly religious man, united in friendship with the Prince and with me, will join his prayers to those of his Highness. To avoid the expense of postage, I shall send this letter

by Holland. This instant we have received an account from Verdelain, diocess of Bordeaux, in France, stating with the utmost joy, that a young female, deprived of the use of speech for five years, had been restored to it in the church, on the day and hour appointed, namely, the 14th of March. 'May God grant increase and perseverance.'

"On the part of his Most Serene Highness the Prince.

"JAS. FORSTER, Parish Priest.

"*To the Most Reverend, &c. &c. James Doyle,
O. S. A. Bishop of Kildare and Leighlin,
in Ireland, at Carlow.*"

(No. IV.)

"*Old Derrig, Carlow, June 1, 1823.*

"VERY REVEREND DEAR SIR,

"When in Mountrath, I wrote at the request of Mr. Lalor, of Rosskalton, to the Prince De Hohenlohe, soliciting his Highness's prayers, that, through their efficacy with Almighty God, Mr. Lalor's daughter might be restored to the use of speech, of which she has, for some years, been deprived. On this day I heard in reply; and it is desired, that Miss Lalor's pious friends do join her in a devotion in honor of the most Holy Name of Jesus, and in honor of St John Nepomuscene, for nine days preceding the tenth of June, on which day she is to confess, and to receive the Holy Communion at Mass, to be celebrated at the hour of nine o'clock, exciting in her soul, the holy virtues of true repentance, with an unbounded confidence in God, through the merits of our Blessed Redeemer, as well as a firm resolution of spending her life in obedience to his commands, and in a holy conformity to his Divine will, all joined to a lively faith, and a disinterested love of the Lord.

"I write to you, that you may have the goodness to communicate the foregoing to Mr. Lalor, and his daughter, that they and their friends may, on the days men-

tioned, or on such of them as will not have elapsed, unite their prayers, with those of the Prince and his friends, for the purpose of obtaining the mercy of God for her who is the object of our present solicitude.

“Your friends here will co-operate with you, and without publishing the matter too much, you can insure the prayers of many holy souls, and you know how “they do violence to Heaven.”

“The Prince’s Secretary mentions, that he had, at the moment he was writing, received an account of a cure, entirely similar to that which we hope for, performed in a village of the Diocese of Bordeaux, through the prayers of his Highness, and of those united with him.

“Yours most faithfully and affectionately in Christ,
“J. DOYLE.

“*To the very Reverend N. O’Connor, Maryborough.*

P. S.—As the meridian of Bamberg differs from that of Maryborough, by an hour and about twelve minutes, you can direct the mass for Miss Lalor to be celebrated at a little before eight o’clock on the 10th of June.”

(No. V.)

Maryborough, June 11, 1823.

“MY LORD,

“In compliance with your request, I send you a statement of the facts relative to Miss Lalor, which I have heard from others, and witnessed myself.

“I am now in the house where she was first deprived of her speech. She is at present in the eighteenth year of her age; and as she is connected with most of the respectable Catholic families in this country, and has had frequent intercourse with them, her privation of speech during six years and five months, is established beyond contradiction. Her hearing and understanding remained unimpaired, and she carried a tablet and pencil to write what she could not communicate by signs.

“Medical aid was tried by Doctor Ferris, of Athy, and Surgeon Smith, of Mountrath, but without effect. The latter gentleman, (as a similar case never occurred in the course of his practice) resolved to have it submitted to the most eminent physicians in Dublin, eight of whom were consulted, and the result was, that no hopes could be entertained of her recovery. This decision was imparted by Doctor Smith to her father, apart from Mrs. and Miss Lalor; all which circumstances the Doctor recollected on the 14th instant, when he saw Miss Lalor, heard her speak, and declared her cure to be miraculous.

“You, my Lord, are already aware, that according to your directions, written to me on the 1st of June, I waited on Mr. Lalor, and communicated to him and to his family, all that you desired. They observed it with exactness; and on the morning of the 10th instant, Miss Lalor having confessed to me by signs, and disposed her for receiving the holy communion, I read to her again from your Lordship’s letter, the directions of the Prince, namely, that she would excite within her a sincere repentance, a firm resolution of obeying God’s commands, a lively faith, and unbounded confidence in his mercy, an entire conformity to his holy will, and a disinterested love of him.

“I had previously requested the Clergy of this district to offer up for Miss Lalor the holy sacrifice of the Mass, at twelve minutes before eight o’clock in the morning of the 10th, keeping the matter a secret from most others, as you had recommended; however, as it transpired somewhat, a considerable number collected in the chapel, when my two coadjutors, with myself, began mass at the hour appointed. I offered the holy sacrifice in the name of the church. I besought the Lord to overlook my own unworthiness, and regard only Jesus Christ, the Great High Priest and Victim, who offers himself in the Mass to his Eternal Father, for the living and the dead. I implored the Mother of God, of all the Angels and Saints, and particularly of St. John Nepomuscene. I administered the sacrament to the

young lady, at the usual time, when instantly she heard, as it were, a voice distinctly saying to her, "*Mary, you are well*"—when instantly she exclaimed, "*O Lord, am I!*" and, overwhelmed with devotion, fell prostrate on her face. She continued in this posture for a considerable time, whilst I hastened to conclude the Mass; but was interrupted in my thanksgiving immediately after, by the mother of the child, pressing her to speak.

"When at length she was satisfied in pouring out her soul to the Lord, she took her mother by the hand, and said to her, "dear mother," upon which Mrs. Lalor called the clerk, and sent for me, as I had retired to avoid the interruption, and on coming to where the young lady was, I found her speaking in an agreeable, clear, and distinct voice, such as neither she nor her mother could recognize as her own.

"As she returned home in the afternoon, the doors and windows in the street through which she passed were crowded with persons, gazing with wonder at this monument of the power and goodness of Almighty God.

"Thus, my Lord, in obedience to your commands, I have given you a simple statement of facts, without adding to or distorting what I have seen and heard, the truth of which, their very notoriety places beyond all doubt, and which numberless witnesses, as well as myself, could attest by the most solemn appeal to heaven. I cannot forbear remarking to your Lordship, how our Lord confirms now the doctrine of his church, and his own presence upon our altars, by the same miracles to which he referred the disciples of John, saying, "Go tell John the dumb speaks," &c. as a proof that he was the Son of God who came to save the world.

"I remain your Lordship's dutiful and affectionate servant in Christ.

"N. O'CONNER.

"To the Right Reverend Dr. Doyle,
Old Derrig, Carlowe."

Queens County, to wit.

MISS MARIA LALOR of Cromogue, near Rosskelton, came before me, one of his Majesty's Justices of the Peace for said county, and made oath on the Holy Evangelists that she was totally deprived of speech during the space of more than six years previous to the 10th of June, 1823; on that day she confessed by signs, went to Mass, and received the Blessed Sacrament—that after communion she heard a voice distinctly say, "Mary, you are well"—that she found immediately her powers of speech restored, which continued ever since without interruption, and further saith that she has been in no collusion whatever with any person; nor has she, the deponent, used any human means at the time of her recovery, for the restoration of her speech, but the prayers of Prince Hohenlohe, and the other pious persons who joined him therein; and that she, the deponent, is quite convinced that she has received this favor from God, through no other means.

Sworn before me, this twenty-first day of July, 1823, at deponent's request.

JAMES EDMOND SCOTT.

If cattle were houghed, or races won in Ireland, tho' attested by two or three witnesses only, no persons would call them in question; but here is a public fact, attested by a mass of evidence, and after all you are incredulous. Whence your willingness to believe worldly facts, though bottomed on the slightest evidence, and your reluctance to give credit to the wonderful works of your God? Some of the Jews were incredulous in the miracles that were performed by Jesus Christ before their faces!—"With their ears they did hear, and did not understand; and seeing they did see and did not perceive: for the heart of this people is grown gross, and with their ears they have heard heavily and their eyes they have shut, lest perhaps they should see with their eyes and hear with their ears, and understand with their heart, and

should be converted, and I should heal them. Be it known to you, therefore, that this salvation of God is sent to the Gentiles, and they will hear it." (Acts, xxviii. 26.)

CASE OF MARY STUART.

To the Roman Catholic Clergy and Laity of the Diocese of Dublin.

BELOVED BRETHREN IN CHRIST JESUS,

A delightful duty has devolved upon us; it is, "To reveal and to confess the works of God." (Tob. xii. 7.) With a heart at once struck with awe, and inflamed with gratitude to the "God of all consolation," we proclaim to you a new and wonderful manifestation of his goodness, which we have just had the happiness to witness. Mary Stuart, of the Convent of St. Joseph, Ranelagh, has, through the extraordinary interposition of that Omnipotent Being, who "killeth and maketh alive," (I. Kings, ii. 6,) been restored instantaneously to health, from a state of grievous and hopeless infirmity, for the relief of which, all the resources of human skill had been expended in vain.

The account of this wonderful cure reached us officially, on the 2d instant, in a letter from Mrs. Mary Catherine Meade, Prioress of St. Joseph's Convent, under date of the preceding evening. This communication stated in substance, that one of the religious sisters of that community, by name Mary Stuart, had been afflicted with sickness for four years and about seven months; that, during that period, she had frequent attacks of paralysis, each of which seemed to threaten her with immediate dissolution; that the most powerful remedies had been applied, without producing any other

than partial and temporary relief; that for several months past she had been confined to her bed, wholly deprived of the power of assisting herself, or of moving out of the position in which she was laid; that, when moved by her attendants, how gently soever, she not only suffered much pain, but was also liable to considerable danger, and to the temporary loss of speech; and that, for the last five weeks, she had entirely lost the power of articulation; that, up to the morning of the 1st instant, she continued in this deplorable state, without any symptom of amendment, and apparently beyond the reach of human aid; that, on a certain hour that morning, as had been settled by previous arrangement, she united her devotions, (as did also her numerous friends) with the holy sacrifice of the Mass, which was to be offered by Alexander, Prince of Hohenlohe, in the hopes of obtaining immediately from God that relief, which no human means could afford; that, with this view, she received, though with much difficulty, the Divine Communion at the Mass, which was celebrated at the same hour in her chamber for her recovery; that, Mass being ended, and no cure as yet effected, she was in the act of resigning herself, with perfect submission, to the will of God, when instantly she felt a power of movement and capability of speech; that she exclaimed, with an animated voice, "Holy, holy, holy, Lord God of Hosts!" raised herself without assistance, to offer, on bended knees, the tribute of her gratitude to heaven; called for her attire, left that bed to which she had been for so many months, as it were, fastened, and walked to the Convent Chapel, with a firm step, and there, in the presence of the community and congregation, joined her sisters in the solemn thanksgiving which was offered up to God, for this wonderful and manifest interposition of his goodness.

As soon as this statement reached us, we felt it a sacred duty to examine the grounds on which it was made, that, if it originated in mistake, we might endeavor to dispel the delusion; but, if founded on fact, we might proclaim the glory of God. We hastened, therefore, to

the spot, to investigate the circumstances of this astonishing cure. We found the late invalid seated in her parlor, surrounded by her friends ; she rose, she knelt, she resumed her seat, she detailed the history of her sufferings, and her cure, as they have been just related, and as they will be found in her sworn attestation, which we subjoin, (No. 6.) Her companions and attendants, who had assisted her in her infirmity, and watched so long over her bed of languishing, confirmed this account in all its details, with a degree of candor and simplicity, which could not fail, even then, to produce on our mind the clearest conviction that the restoration of the said Mary Stuart to the state of health in which we saw her, was beyond the reach of human power.

Still, aware of the great responsibility which we should incur by pledging ourselves to you, beloved Brethren, and to the world, for the existence of a fact so truly wonderful, we paused before we should give public utterance to our private conviction on so important a subject. We returned to the Convent, after an interval of several days ; we subjected all the circumstances of this extraordinary case to a new and rigid inquiry ; we collected information on the spot, from every source within our reach ; we weighed it in the presence of the God of Truth ; we called in to our aid the wisdom and intelligence of our Reverend Brethren, the Roman Catholic Clergy of this city, and we have the consolation of knowing that our judgment is supported by their unanimous opinion, when we declare, as we do hereby declare, on what appears to us the most unquestionable evidence, that the cure which was effected in the person of the said Mary Stuart, on the first of August instant, is the effect of a supernatural agency, an effect which we cannot contemplate without feeling, in our inmost soul, an irresistible conviction, "that this is the finger of God." (Exod. viii. 19.)

The body of evidence which we subjoin, is, we trust, abundantly sufficient to carry the same conviction to every mind which is not obstinately closed against the truth.

We do not, however, expect, that this new and splendid wonder of the Divine goodness, clothed as it is with such a mass of evidence, will awe into silence the cavils of the sceptic. The miracles of our blessed Redeemer himself were contradicted, and “the servant is not greater than his Lord” Incredulity may seek to cast the veil of doubt over the glory, which redounds to God and his Church from the exercise of miraculous powers; but the true believer will find therein a copious subject of consolation; a new link to bind him, if possible, more closely to his divinely attested religion; a new proof of the ever watchful care of God over us, a new motive to walk with reverence in the awful presence of Him who works such wonders in the midst of us, a new incentive to address this gracious Being in every want with unbounded confidence, and to pour out before him the warmest homage of his gratitude and love.

Our Divine Saviour has vouchsafed to say, “He that believeth in me, the works that I do, he also shall do, and greater than these shall he do: because I go to the Father; and whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the Son.” (John, xiv. 12, &c.)

This promise was not confined to any age or to any country. It displayed its effects in a more eminent degree when he wished to stamp conspicuously on his infant church the attestation of its divine origin. The sick, who were placed in the shadow of St. Peter, were cured as the Apostle passed along. (Acts v. 15.) The handkerchiefs which had touched the body of St. Paul were applied to the sick, and “the diseases departed from them, and the wicked spirits went out of them.” (Acts, xix. 12.) And it was then a matter quite of ordinary occurrence, that even the new converts should prophecy and work miracles. (I. Cor. xii. 7.) When the little grain of mustard seed struck its roots deeply into the soul, and grew up into a tree which spread its branches over the earth, it no longer stood in constant need of the same eternal and extraordinary means for its preservation. Accordingly the exercise of miraculous

powers became less frequent in the church ; but, that it was not uncommon even in the beginning of the third century, we learn from the well known challenge which Tertullian, in his Apologetic, then gave the Heathens ; whereby he pledged himself to them, that, if they would bring a demoniac into open court, any Christian who should be called upon, would force the unclean spirit to proclaim aloud its own wickedness. At a later period these miraculous powers became more rare, but they never wholly ceased. The great St. Ambrose is an unquestionable voucher for the miracles which were wrought at Milan, in 386, on the finding of the relics of Ss. Gervasius and Protasius. To several of these miracles the whole city could bear witness, particularly to the cure of the blind man Serverus, who was restored to sight by the application of a handkerchief to his eyes, after it had touched the bier wherein the relics were borne in procession.

Saint Augustin, in like manner, relates several others of which he was witness in Hippo. in the year 425. He informs us, (in the 22d book, 8th ch. of the city of God) that on the Easter Sunday of that year, a youth named Paul, praying to God before the shrine of St. Stephen, was miraculously cured. The church echoed with the exclamations of the people, "Thanks be to God, praised be the Lord." St. Augustin, pointing the attention of his crowded audience to this living evidence of God's miraculous interposition, exclaimed, "We have been used to hear the relation of miracles, which God has performed by the blessed martyr St. Stephen ; but now, the presence of this young man supplies the place of a book, nor have we occasion for any other writing than his face, which you all know." On the following Tuesday, while the holy Bishop was preaching on a subject connected with this cure, his discourse was interrupted by renewed exclamations of "thanks be to God." In fact, a new miracle had filled the audience with wonder and gratitude ; for the sister of Paul, by name Palladia, whom they had seen but a moment before in a state of the most deplorable infirmity, had prostrated herself in



His Serene Highness the very Rev.
Prince Alex^r Hohentzollern
A Canon of the Noble Chapter of Ulm; Vicarinal-
Counsellor of the Sec of Bamberg & Knight of Malta.

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prayer before the shrine of St. Stephen, and had arisen in the presence of the astonished multitude in the vigor of health. Facts of this nature, bearing on them the unequivocal marks of truth, are found in every age of the church, down to the days of that favored servant of God, the Prince of Hohenlohe.

Let no one in the face of those facts, and in contradiction to the clear word of God, oppose to us the idle objection, that man cannot suspend or alter thus the laws established by the Creator. It is not man that by his own power works these prodigies; it is the great Creator himself, who can suspend at pleasure, for his own gracious purposes, the operation of those laws which he freely established. It is not man that wrests the perishing victim from the very arms of death, and infuses life and vigor into his decayed and paralyzed frame; it is the great Lord of Life himself, who is moved through Christ by the supplications of his servants, to put forth his mighty arm, and glorify himself by the manifestation of his mercy, his goodness, and his power. "Ye men of Israel," said St. Peter, after the miraculous cure of the lame man at the gate of the temple, "Why wonder ye at this? or why look you upon us, as if by our strength or power we had made this man to walk; the God of our Fathers hath glorified his Son Jesus; and his Name, through the faith of his Name, hath made this man strong, whom you have seen and known; and the faith which is by him, hath given this perfect soundness in sight of you all." (Acts, iii. 1, 2, &c.) Yes, it is the mighty Lord of Heaven and Earth, "who alone doth wonderful things;" (Ps. lxxi. 18,) and whatever share any human power may seem to have in the performance of his wonders, the lowly instrument of his goodness should be ever ready to exclaim, "O Lord, not to us, but to thy name give glory." (Ps. cxiii. 1.)

What may be the views of God in the recent prodigies, which are now the admiration of Europe, and one of which has just occurred under our own eyes, it is not for us to determine. We may, however, safely conjecture, that this gracious God has some object beyond the

mere addition of a few miserable years to the life of a favored individual. When our Blessed Redeemer raised his friend Lazarus from the grave, he did so to publish "the glory of God." (John xi. 40.) He did so to confirm the faith of his Disciples. "Lazarus," saith he, "is dead, and I am glad for your sake that I was not there, that you may believe." (John xi. 13, &c.) Since then, the same blessed Redeemer now makes the unbloody sacrifice of his Body and Blood, the visible means of calling back to life and health the vietim that was ready to descend into the grave, is it unreasonable to suppose, that he does so, in his mercy, for some general and exalted purpose? To awake, for instance, our slumbering piety, and animate the faithful throughout his church, to fly with more confidence, more reverence, more love, to those holy altars, on which the living vietim of salvation is working such wonders?

Perhaps, too, this may be among the means of mercy, whereby he wishes to effect the gracious purpose mentioned in his gospel. "Other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and they shall be made one fold and one shepherd." (John, x. 16.) Perhaps the voice of these facts, issuing from the bosom of his sanctuary, and publishing the glory of God with the loudness of thunder, may strike upon the ears and hearts of many to whom the voice of the Ministry could not reach. Who knows how many of our dear brethren, who are wandering from this "one fold," may be thus conducted back to venerate that holy Mass, on which the hand of omnipotence has impressed, in such effulgent characters, the attestation of its sanctity.

Whatever be his gracious purposes in our regard, let us pray that they be accomplished in us to their utmost extent. May every soul to which the knowledge of his wondrous mercies reaches, send up the offering of its purest love and adoration to his Throne, and every tongue repeat with holy rapture, "to the King of ages, immortal, invisible, the only God, be honor and glory forever and ever." (I. Tim. i. 17.)

“Peace be to you, Brethren, and charity with faith from God the Father, and our Lord Jesus Christ.”—
(Ephes. vi. 23.) Amen.

DANIEL MURRAY, D. D. &c.

Dublin, August 15, 1823.

TESTIMONIALS.

NO. I.

August 6, 1823.

During the last three years, I paid numerous visits to Mrs. Stuart, Convent Ranelagh.

Her complaint was generally of an apoplectic tendency; the attacks were frequent, and sometimes were followed by paralysis of the lower extremities, and sometimes of the upper; the sight was occasionally impaired, blindness once occurred, and continued for several hours; the voice often became faint, and within the last two years, the power of articulation was often lost for many hours, or for two or more days; these symptoms were repeatedly removed by the usually approved remedies, and to prevent their recurrence, issues were successively established in the crown of the head, in the nape of the neck, and in the left arm; the digestive organs were frequently much disturbed, and were as frequently restored to their healthy actions, by the use of appropriate remedies; palpitations and weaknesses were not unfrequent.

During the last ten months, Mrs. Stuart's state of health gradually declined, and for the last half year she was confined to bed in consequence of weakness of the lower extremities. In June, the voice became weaker than usual, and while sitting up in bed, and bending the head forwards, an uneasy sensation was felt in the pit of the stomach, and the power of articulation was lost; after every effort, the inability to speak, lasted for one, two, or several hours, perhaps for a day,

About the middle of July, I saw Mrs. Stuart, when I was informed she had not spoken for three weeks. On the 31st of this month I was called to see Mrs. Stuart, and at this, and the former visit, she replied to my questions by signs. On the 1st of August, I was again called to the Convent, when Mrs. Stuart walked forward to receive me, and spoke in her usual manner.

THOMAS MILLS, M. D.

NO. II.

Dublin, August 4, 1823.

Prior to the date I have had only one opportunity of seeing Mrs. Stuart, namely, in the Convent, Ranelagh, on the 17th June last, in consultation with Dr. Mills; Mr. Madden, Apothecary to the Convent, being present.

Mrs. Stuart was then in bed, apparently exhausted, but not much emaciated; she was feverish and her stomach and bowels were irritable and weak; these symptoms were of recent occurrence, but I was informed that she had long been an ailing person, having labored under determination of blood to the head; various nervous affections of an anomalous kind, such as temporary loss of vision, speech, and muscular power; she had also been affected with palpitations and faintings; the affection of the head, I was told, had been very frequently relieved by large blood-lettings, blisterings, issues, &c.

Mrs. Stuart appeared very weak, particularly in the lower extremities, at the period of my visit; however, she possessed the power of articulation, and her sight was unimpaired.

J. CHEYNE, M. D.

NO. III.

York-street, August 5, 1823.

I visited Mrs. Stuart, of Ranelagh Convent, in consultation with Dr. Mills, and other medical gentlemen, about two years since, if my recollection serves me, (for I did not take notes of her case) the most distressing symptom of which she then complained, was a severe

pain in her head, for the relief of which it was determined, among other remedies, to put an issue in the scalp, until the establishing of which, I then saw her occasionally with Dr. Mills.

Being in attendance upon a young lady in the convent, on Thursday, the 31st of July, I was requested to see Mrs. Stuart; I found her in bed, with her pulse quick, and her countenance pale; I was informed that she had lost her voice—that she suffered from severe pain in the head—that she was unable to assist herself in bed—that she had palpitations of the heart, and that she was subject to fainting fits, which latter were worse at night. She recognized me on coming into the room, and seemed to understand the questions I asked at her bed side, as she replied to them by signs, which her sister interpreted.

I saw Mrs. Stuart again on Saturday, the 2d of August, about two o'clock in the day; she was sitting in the parlour of the convent; she said, that she experienced no inconvenience, except what arose from emaciation, and that the symptoms under which she had labored had entirely disappeared. Her condition on this day so nearly corresponds with the general certificate, that I beg leave to refer to it for the remainder of my information upon this subject.

(Signed) ROWDON M'NAMARA.

NO. IV.

Dublin, August 6, 1823.

In reference to the statements Nos. 1, 2, and 3, herewith sent, we, the undersigned, have now to add, that we met by the appointment of the Rev. Mr. Stuart and the Rev. Mr. L'Estrange, of Clarendon-street, at the Convent in Ranelagh, on Monday, August 4th, 1823, to examine into the state of Mrs. Stuart's health, and we have to report that that lady assured us she was without complaint. She informed us that she had not yet walked in the grounds of the Convent, owing to a degree of weakness of her limbs, of which, to us, she appeared

to have the free use; she spoke to us articulately, and possessed all the powers of distinct vision—her pulse was 120. Of four issues which had long been established, three might be considered as healed, being without dressings, namely, that in the crown of the head, and those in the nape of the neck; the issue in the left arm was open and freely discharging, having made no progress in healing; on Friday the first of August, the peas, we understood, were removed from all the issues.

J. MILLS, M. D.

J. CHAYNE, M. D.

R. M'NAMARA.

NO. V.

James's-street, August 8, 1823.

I have occasionally visited Mrs. Stuart, at Ranelagh Convent, for two months, during which time she was threatened with apoplexy, and had partial loss of sight, and paralysis of the lower extremities; for the last ten months she was confined to bed, six months of which time she had temporary loss of speech, for the cure of which I have often been called upon to open the temporal artery and take blood from the arm; I have seen her several times since that period. On the 31st July, I saw her with Dr. Mills; during that visit and the former, she made signs where her pain was, which her Sister interpreted. I again saw her on the 1st instant, when she walked and spoke distinctly.

WM. MADDEN, Apothecary.

NO. VI.

Affidavit of Mary Stuart, a Religieuse of Ranelagh Convent.

<p>County of Dublin, to wit.</p> <hr/>	}	<p>Mary Stuart, of Ranelagh Convent, in the said County, aged twenty-six, or thereabouts, came before me, one of his Majesty's Justices of the Peace for said County, and made Oath on the Holy Evangelists,</p>
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and saith, that in the month of January, 1819, she was attacked by typhus fever, as she was informed and believes, which continued up to the 10th March following, on the night of which day and while this deponent was in a state of convalescence, the Chapel of the Convent having been consumed by an accidental fire, deponent was so alarmed, that she took refuge in an adjoining field, being long after midnight, and from the damp of the grass, as this deponent was informed and believes, she, this deponent contracted the disease under which she has been languishing for more than four years. That the principal symptoms of her complaint were stagnations at night, which were repeated five or six times for the space of four hours, which produced a total suspension of all faculties, and sometimes occurred even when this deponent was perfectly awake; that there were very few weeks in the entire period of her illness in which she was free from these attacks; that she had occasionally experienced a temporary suspension of the faculty of speech; that since the 6th of January, 1823, the loss of speech occurred whenever she was raised in the bed, in consequence of which, repeated blisterings and bleedings were resorted to, in order to obtain temporary relief; that on the 27th day of June last, she, this deponent, lost all faculty of speech, which could not be restored by the most powerful remedies that were applied; that since the month of September, 1822, this deponent had been confined to her bed; and from the month of January, 1823, up to the first day of August, 1823, she had been unable to turn in the bed without the assistance of two persons, and during her illness she had been repeatedly bled in the arms and temples, and leeches had been applied to the head, in one or two instances up the nose, and, so great was the tendency of blood to the head, that on one occasion the temporal artery burst, although it had not been opened for some weeks; that blisters, in a considerable number, were applied, and since the 6th day of January, 1820, this Deponent had an issue on the top of the head, containing, as she was informed, and believes, thirty peas, after which, two other issues were made in the

nape of her neck, and one in her left arm, containing five kidney beans ; that during the entire period of her illness she has taken no remedies but such as were ordered by the physicians ; that she attributes her instantaneous recovery to the supernatural interference of the Divine Power, through the intercession of Prince Hohenlohe. This Deponent saith, that having understood the Prince had appointed the first day of August instant, as a day on which all those who wished to apply to the Almighty for relief, should join him in prayer ; she, this Deponent, endeavored to dispose herself to have supplications offered up for her ; that having fulfilled the conditions generally prescribed by the Prince, and prepared herself by a sacramental confession, (which she was only able to make by signs) to receive the most adorable Eucharist. The Rev. Mr. Meagher offered the Divine sacrifice of the mass in her chamber, at which her sister, Anne Stuart, and two other Religious of said Convent, and the attendant of this Deponent assisted. That this Deponent was accompanied by her brother, the Rev. Mr. Stuart, during the devotions previous to the Mass ; after which, as Deponent was informed and believes, he went to offer up for her, Mass, in the Chapel of the Convent ; that this Deponent could not receive the Blessed Eucharist but as a viaticum, and that when receiving it she could not project her tongue beyond the teeth ; that at the conclusion of the Mass, this Deponent continued in the same helpless state as herein-before described and when addressed by her sister, the said Anne Stuart, as to how she felt, she, this Deponent, was unable to give any signs of recovery ; that in perceiving no alteration in herself, she was mentally making an act of resignation to the Divine will, and invoking the holy name of "Jesus," when she suddenly perceived she had strength to utter some words, and immediately exclaimed, "Holy, Holy, Holy Lord God of Hosts, the Heavens and the Earth are full of thy Glory," and then without any assistance from any person, raised herself in the bed, and knelt erect, and then prostrated herself to adore the goodness of God ;

that having immediately dressed herself, she walked down to the Chapel to give public thanks to the Almighty; that since that time she has not experienced the least symptoms of her disease; that from the issues above described, she has experienced no inconvenience whatever, notwithstanding that no application for healing has been resorted to, and that said issues are now entirely healed.

Sworn before me this 15th day of August, 1823.

JOHN DANIEL ARABIN,
Magistrate Co. Dublin.

MARY STUART.

No. VII.

*Affidavit of Anne Stuart, a Religieuse of Ranelagh
Convent.*

County of Dublin, } ANNE STUART, of Ranelagh Con-
to wit. } vent, in the county of Dublin, aged
_____ } 29 years, or thereabouts, came be-
fore me, one of his Majesty's Justices of the Peace for
said county, and made oath on the Holy Evangelists,
and saith, that her sister, Mary Stuart, of said Convent,
on or about the 15th day of January, in the year of our
Lord, 1819, suffered under a typhus fever, as deponent
heard and believes; immediately after which, she was
afflicted with a grievous malady, under which she con-
tinued to suffer up to the first day of August, 1823;
that during said period she had frequently been deprived
of the use of her limbs, and had never been free from
excessive pain in the head, such as most generally to
cause extreme torture; that she had been deprived of
all faculties so often as six or seven times in the night,
which caused constant apprehension of her death; saith
that from these attacks she had never been free for more
than a week or two, and that but very seldom; that
since January, 1823, she had experienced a loss of
speech, particularly when raised in the bed; that this
suspension sometimes continued for a week or more,
during which period, very weak articulate sounds alone

could be perceived; that from these attacks she experienced temporary relief by repeated blisterings and bleedings; saith, that on the 27th of June, 1823, she lost all power of speech, during which period the most severe remedies, as before, were applied without the least effect; that this privation continued up to the hour of half-past seven o'clock, or thereabouts, of the morning of the first of August, 1823; saith, that since the sixth day of January, 1820, she had an issue in the top of the head, containing thirty garden peas enveloped in blistering ointment, and frequently orange peas, in consequence of a consultation held at that time, of Doctors Mills, Percival, and Hagan, and Surgeons M'Namara and Macklin; that at two or three periods an application of tartaric antimonial ointment was ordered and applied, for the purpose of producing vesication; that she had not been able to turn in bed without the assistance of two persons, from the 6th day of January, 1823, to the morning of the first day of August, 1823, on which morning deponent was present in her sister's chamber between the hours of seven and 8 o'clock, and up to which time she continued in the same state of privation of speech, inability to make any effort whatsoever to assist or turn herself in the bed, and manifested the same general symptoms as described above; that the holy sacrifice of the Mass was offered for her recovery on said last mentioned morning, and at the hour aforesaid, by the Rev. Mr. Meagher, her director, in her chamber, at which this deponent, two other Religieuses of said Convent, and the attendant of said Mary Stuart, assisted. This deponent saith, that this deponent's brother, the Rev. Mr. Stuart, assisted at the devotions previous to the celebration of Mass, and, as this deponent was informed and verily believes, he proceeded to celebrate Mass for the said Mary Stuart in the Convent Chapel; that the Blessed Sacrament was, during the Mass, duly administered to the said Mary Stuart, and after Mass said deponent spoke to said Mary Stuart, and found her in the state before described; that in about a minute after, she heard the said Mary Stuart utter dis-

tinctly the words, "Holy, holy, holy, Lord God," and other words, which this deponent cannot particularly recollect. This deponent saith, she saw the said Mary Stuart immediately kneel in the bed, without assistance from any individual whatever or otherwise; that the said Mary Stuart immediately afterwards walked down to the chapel, accompanied by the Rev. Messrs. Meagher and Stuart, and followed by this deponent and a number of the Religieuse of said Convent; and this deponent saith, she saw the said Mary Stuart on her knees before the altar, in the attitude of returning thanks to Almighty God for the favor conferred on her; that since that moment said Mary Stuart has manifested no return of any of the symptoms of the diseases by which she was heretofore afflicted. This deponent further saith, that she was in constant attendance on said Mary Stuart during the entire time of her illness, and during that period no remedies of any kind whatever, were administered, but such as was prescribed by the physician in attendance.

Sworn before me, this 15th day of August, 1823.

JOHN DANIEL ARABIN.

Magistrate Co. Dublin.

ANNE STUART.

NO. VIII.

Affidavit of Catherine Hosey.

County of Dublin, } CATHERINE HOSEY, of Ranelagh
to wit. } Convent, in the said County of
_____ } Dublin, aged twenty-five years, or
thereabouts, came before me, one of his Majesty's Jus-
tices of the Peace for said county, and made oath on the
Holy Evangelists, and saith, that she knows Mary Stu-
art, of said Convent, since March, 1820, and has been
her constant attendant day and night since the month of
July in said year, from which period, up to the first day
of August, 1822, said Mary Stuart labored under a
grievous illness, and saw her frequently during said pe-
riod deprived of the use of all her faculties, which con-

tinued for a considerable time, inasmuch as to make deponent apprehensive of her immediate death. Saith that these attacks have occurred sometimes so often as six times in the night, and that she has never been more than a fortnight at a time without these attacks, and that during the entire period, there had been very few weeks she had been free from them. Saith that very severe remedies had been applied in consequence of these attacks, and that leeches had been applied once or twice up the nose. This deponent saith, she saw said Mary Stuart when the temporal artery burst, and thought she would bleed to death. Saith said Mary Stuart suffered more or less in the sight, and that her speech was frequently suspended for some time, and that by merely raising her in the bed, said Mary Stuart would lose her speech for some days. Saith, that said Mary Stuart lost all power of speech for four or five weeks previous to the first day of August instant; and this deponent could perceive no kind of articulate sound during that period whereby she could understand her wishes. Saith she saw said Mary Stuart immediately before Mass was offered on the morning of the 1st of August instant, and that she still continued in as helpless a state as deponent herein-before described her. Deponent saith she, this deponent, assisted during the entire time of the celebration of the Mass, and that no remedies of any kind were administered to said Mary Stuart during it. Saith that a short time after the Mass deponent heard said Mary Stuart distinctly utter the words, "Holy, holy, holy," and other words which deponent doth not now recollect, and saw her immediately raise herself in the bed, without any assistance; and after remaining erect for some time, prostrate herself. Saith that she heard said Mary Stuart call for her clothes in a strong voice, such as she had never heard her utter before.

Sworn before me, this 15th day of August, 1823.

JOHN DANIEL ARABIN,

Magistrate Co. Dublin.

her

CATHERINE X HOSEY,

mark.

*Affidavit of Margaret Dillon, a Religieuse of Ranelagh
Convent.*

County of Dublin, } MARGARET DILLON, of Ranelagh
to wit. } Convent, in the said County, aged
_____ } sixty-eight years or thereabouts,
came before me, one of his Majesty's Justices of the
Peace for the said County, and made oath on the Holy
Evangelists, and saith, that she knows Mary Stuart of
said Convent since the month of June, one thousand
eight hundred and sixteen, and saith, said Mary Stuart
has been confined with a serious illness since January,
one thousand eight hundred and nineteen, during which
time this deponent visited her every day two or three
times, and witnessed the extreme torture she suffered,
most generally during the deponent's visits so much so
as to admonish the attendant of said Mary Stuart to call
deponent as soon as she discovered any signs of her
immediate dissolution, of which there was continual ap-
prehension. This deponent saith, that said Mary Stuart
had frequent temporary suspensions of the faculty of
speech, and that since June last, to the first of August
instant, said Mary Stuart could not speak at all. Saith,
that for several months previous to that period, said
Mary Stuart was perfectly unable to turn in the bed, or
assist herself in any way; this deponent saith, that she
was in the room of the said Mary Stuart on the morning
of the first of August instant, about the hour of seven
o'clock, when the holy sacrifice of the Mass was offered
up for her by the Rev. Mr. Meagher, at which Anne
Stuart and Margaret Lynch, both Religieuses of said
Convent, together with the attendant of said Mary Stu-
art, assisted; saith, that said Mary Stuart, almost imme-
diately after Mass cried out, "Holy, holy, holy," toge-
ther with other words which this deponent does not now
recollect, on which deponent immediately turned about,
and saw her kneeling in the bed erect, without any as-
sistance or support, with her hands extended in the
form of a cross, and saw her then prostrating herself in
the bed, in the attitude of adoring God. Deponent
saith, she afterwards saw said Mary Stuart kneeling at

the altar steps, and prostrating herself without any support, having put aside the persons who accompanied her down stairs.

Sworn before me, the 15th day of August, 1823.

JOHN DANIEL ARABIN,

Magistrate, Co. Dublin.

MARGARET DILLON.

No X.

Affidavit of Margaret Lynch, a Religieuse of Ranelagh Convent.

County of Dublin,
to wit.

_____ } MARGARET LYNCH, of Ranelagh
Convent, in the said County of
Dublin, aged thirty-five years and
upwards, or thereabouts, came this day before me, one
of his Majesty's Justices of the Peace for the said county,
and made oath on the Holy Evangelists, and saith that
she knows Mary Stuart, of said Convent, and has been
in the habit of visiting her every day and night during
her late illness, with the exception of the space of seven
months, in the early part of the year one thousand eight
hundred and twenty-two, in which this deponent, through
ill-health, was absent. Saith that the said Mary Stuart
hath been ill more than four years, and that since Sep-
tember, one thousand eight hundred and twenty-two,
she has been confined to her bed, and has been known
to her to be unable since January last to turn in her bed,
without the assistance of two persons, and so continued
up to the first of August instant. Saith that said Mary
Stuart hath frequently been deprived of the faculty of
speech during her illness, and had suffered a total loss of
speech from the twenty-seventh day of June to the first
day of August instant. This deponent saith she was
in the room of the said Mary Stuart, on the evening of
the thirty-first day of July last, after the hour of ten o'-
clock, and that she seemed still to labor under the same
symptoms, and was apparently worse than she had been
before; and this deponent was again present in the room
of said Mary Stuart on the morning of said first day of
August instant, when the holy sacrifice of the Mass was

offered up for her recovery by the Rev. Mr. Meagher, at which assisted Anne Stuart, the sister of the said Mary Stuart, and Margaret Dillon, both Religieuse of said Convent, together with Catherine Hosey, attendant on said Mary Stuart; saith, that immediately after Mass, said Mary Stuart manifested no signs of recovery, and that Anne Stuart, her sister, with apparent regret, mentioned to this deponent that she was not cured. That said Anne Stuart had hardly done speaking, when this deponent heard said Mary Stuart cry out, "Holy, holy, holy," and other words which this deponent cannot at present recollect. This deponent saith, she saw the said Mary Stuart immediately rise in the bed without any assistance, her sister, said Anne Stuart, having ran out of the room, and the others having appeared motionless as witnessing such a wonder. Deponent saith, that after a very short time this deponent saw said Mary Stuart leave the bed without any assistance, and walk down stairs to the Chapel to give thanks for her recovery.

Sworn before me, this 15th day of August, 1823.

JOHN DANIEL ARABIN.

Magistrate, Co. Dublin.

MARGARET LYNCH.

NO. XI.

Affidavit of the Rev. John Meagher.

County of the City of Dublin,
to wit.

} The Rev. JOHN MEAGHER of the City of Dublin, Clerk, came this day

before me, and made oath on the Holy Evangelists, and saith, he is acquainted with Mary Stuart, of Ranelagh Convent, in the county of Dublin, aforesaid, and had attended her professionally, during her late illness, with the exception of a few months, during which he was himself in a delicate state of health; saith, he found her in a state of extreme debilitation and helplessness, in consequence of which he has repeatedly administered the Viaticums to her, considering her distemper as incurable, and threatening death. This deponent saith, that to the best of his belief, he visited the said Mary Stuart

weekly, between the 28th day of June last and the 1st day of August instant, during which time, he was obliged to receive her confession by signs; saith, she continued in that state, as this deponent verily believes, until past seven o'clock in the morning of the first day of August instant. Deponent saith, he administered the Sacrament to her on that morning, as a Viaticum, said Mary Stuart not being considered in a fit state to observe the natural fast required for receiving the Blessed Eucharist; this deponent saith, that in a few minutes after Mass, he heard said Mary Stuart exclaim, "Holy, holy, holy," and other words, which this deponent does not now recollect, and on approaching her, perceived she had a more cheerful countenance than he had ever before observed her to have; deponent saith he accompanied said Mary Stuart unto the Chapel, for the purpose, as he verily believes, of publicly returning thanks to the Almighty for her recovery. Deponent saith he has visited said Mary Stuart repeatedly since, and has been assured by her, she never found herself so well in her life.

Sworn before me, this 15th day of August, 1823.

JOHN DANIEL ARABIN,
Magistrate, Co. Dublin.

JOHN MEAGHER.

NO. XII.

Affidavit of the Rev. Charles Stuart.

County of Dublin, } The Rev. CHARLES STUART, of
to wit. } the city of Dublin, Clerk, came be-
_____ } fore me, and made oath on the Holy
Evangelists, and saith, that on his return from the Con-
tinent, in the beginning of October, in the year 1822, he
found his sister, Mary Stuart, of Ranelagh Convent, in
the county of Dublin aforesaid, confined to her bed by a
grievous illness, under which she had labored up to the
1st of August instant, and during which time he has visi-
ted her almost every week, and generally twice a week;
saith, he almost constantly heard her complain of the
extreme violence of the pain of her head, and deponent's

constant impression was, that she never would recover ; saith, that during such period he witnessed repeatedly a partial suspension of the faculty of speech, which prevented his being able to understand her, unless by a close application of his ear to her mouth ; saith, that on or about the 3d day of July last, he saw the said Mary Stuart, at which time she had not the faculty of speech, and deponent was then informed and believes, that she had been deprived of speech for some few days previous, and that she continued in that state, as he believes, up to the first day of August instant, during which time he frequently visited her ; saith, that he was in her chamber on the morning of the first day of August instant, before the hour of seven o'clock, and assisted at the devotions previous to the Rev. Mr. Meagher's offering up the sacrifice of Mass for her recovery, and deponent went to the Convent Chapel a few minutes before seven o'clock in the morning to say Mass for her, up to which moment she continued to be afflicted with the same degree of helplessness and loss of speech, which he before frequently witnessed ; deponent saith, he returned shortly after Mass, and found her prostrate in the bed, and saw her raise herself without any assistance ; saith, that shortly after, he saw her kneel in her room without support, and afterwards accompanied her to the Chapel of the Convent, where she knelt with firmness and then, for some time, prostrated herself before the altar ; saith, he visited her every day since, and found her each day without any symptoms of her illness.

Sworn before me, this 15th day of August, 1823.

JOHN DANIEL ARABIN,

Magistrate, Co. Dublin,

CHARLES STUART.

The preceding Numbers, 1 and to 12 inclusively, are true copies of original papers now in our possession.

DANIEL MURRAY, D. D. &c.

Dublin, 15th August, 1823.

CASE OF BARBARA O'CONNOR.

An authentic narrative of the extraordinary, cure performed by Prince Alexander Hohenlohe, on Miss Barbara O'Connor, a Nun in the Convent of New Hall, near Chelmsford; with a full refutation of the numerous false reports and misrepresentations. By John Badeley, M. D. Protestant Physician to the Convent.

On the seventh of December, 1820, Miss Barbara O'Connor, a nun, in the Convent at New-Hall, near Chelmsford, aged thirty, was suddenly attacked, without any evident cause, with a pain in the ball of the right thumb; which rapidly increased, and was succeeded by a swelling of the whole hand and arm, as far as the elbow. It soon became red and painful to the touch. Mr. Barlow, the skilful surgeon to the Convent, was sent for; and applied every thing that was judged proper, a long time, without much benefit. One cold application diminished the swelling, but occasioned acute pain in the axilla and mamma. Leeches were applied to the axilla, and the same cold lotion; by which means the pain was removed from the axilla, and the hand and arm became as bad as before.

On the 5th of January, an incision was made in the ball of the thumb; only blood followed, no pus. Mr. Carpue, an eminent surgeon, from Dean-street, was sent for on the 7th, and enlarged the incision, expecting pus; but none appeared.

On the 15th another incision was made on the back of the fore finger; still, only blood followed, and with very little relief. As her constitution seemed much affected, I prescribed a course of medicines; and amongst others, mercurials: they were attended with much benefit, but did not affect the salivary glands. The surgeons recommended mercurial friction on the arm, which was continued till salivation was excited. The arm, by this,

was much reduced, and remained so several days. It flattered us with some hope of recovery, but it was transient. The symptoms soon returned as bad as ever, notwithstanding the general health was perfectly re-established, and notwithstanding every thing was done which the London and country surgeons, in consultation, could suggest, during *a whole year and a half*.

Mrs. Gerard, the superior of the convent, having heard of many extraordinary cures performed by Prince Hohenlohe, of Bamberg, in Germany, employed a friend to request his assistance which he readily granted, and sent the following instructions, dated Bamberg, March 16, 1822 :—

“ TO THE RELIGIOUS NUN IN ENGLAND.

“ On the 3d of May, at eight o'clock, I will offer, in compliance with your request, my prayers for your recovery. Having made your confession, and communicated, offer up your own also, with that fervency of devotion and the entire faith which we owe to our Redeemer, Jesus Christ. Stir up from the bottom of your heart the divine virtues of true repentance, of christian charity to all men, of firm belief that your prayers will be favorably received, and a steadfast resolution to lead an exemplary life, to the end that you may continue in a state of grace.

“ Accept the assurance of my regard,

“ PRINCE ALEXANDER HOHENLOHE.

“ Bamberg, March 16, 1823.”

Miss O'Connor's health being re-established, and the surgical treatment of the hand being out of my province, I did not see her for some weeks ; but having occasion to visit some of the ladies on the 2d of May, I was requested to look at Miss O'Connor's hand and arm, which I found as much swollen and bad as I had ever seen them. The fingers looked ready to burst, and the wrist was fifteen inches in circumference. I did not then know the reason of my being desired to see the hand

and arm on that day, not having heard of the application to the Prince.

On the next day, the 3d of May, (a day of particular notice by the Catholics,) she went through the religious process prescribed by the Prince. Mass being nearly ended, Miss O'Connor, not finding the immediate relief she expected, exclaimed, "Thy will be done, oh Lord! thou hast not thought me worthy of this cure." Almost immediately after, she felt an extraordinary sensation through the whole arm, to the ends of her fingers. The pain instantly left her, and the swelling gradually subsided; but it was some weeks before the hand resumed its natural size and shape. Now I can perceive no difference from the other."

"This was on the 3d of May, I did not see her again till the 11th. Then it was that I first heard of the application to the Prince. Upon her being informed that I was in the convent, she came into the room, to my great astonishment, putting her hand behind her, and moving her fingers without pain, and with considerable activity, considering the degree of swelling; the hand and arm having hitherto been immoveable, and constantly supported in a sling. I immediately exclaimed, "What have you been doing?"—"Nothing, I declare," she said, "except following the instructions of Prince Hohenlohe."

As she could already use her fingers a little, although only eight days elapsed, and they were still much swollen, I asked for a sheet of paper, and, folding it up in the form of a letter, enquired if her London surgeon had been informed of the cure? On her replying in the negative, "Then be so obliging, Madam," said I, "to address this to him, and I will write the letter as soon as I reach home." She immediately complied, and wrote very legibly.

That the recovery of Miss O'Connor immediately succeeded the instructions of Prince Hohenlohe, *I personally attested.*

The explanation I leave to the different religious principles of those who interest themselves in it. Let Catho-

lics enjoy their opinion, that it was by miracle, in consequence of prayer;—and Protestants, that it was by prayer, without miracle; or by the power of the mind exerted on the body. All, however, must agree that the cure was effected by perfect faith and confidence in the remedy. It forms this remarkable coincidence, that Protestants and Catholics unite, at last in one belief—by faith bodies are saved here, and souls hereafter.

Copy of Doctor Badeley's Letter.

MY DEAR SIR,

I yesterday received your polite letter, and shall have great pleasure in complying with a request so gratifying to me, as attesting the wonderful recovery of my amiable patient, Miss O'Connor. She was suddenly attacked, on the 28th November, 1820, with an acute pain in the fleshy part of her right thumb. The pain was soon succeeded by inflammation and swelling, both of which extended over the whole hand and wrist. Mr. Barlow, a skilful surgeon in the neighborhood, was sent for on the 8th of December, who applied leeches, fomentations, and poultices, giving at the same time proper cooling medicines. These were continued, with some variation, for some time, without much, if any benefit. Having occasion to visit some of the ladies, I was desired to see the hand, and found it as above described, inflamed, painful, and swoln. I advised the leeches to be repeated, and the number increased, still without relief. As the attack on the thumb was spontaneous, without any accident, or *evident cause*, I thought it probably arose from some disease in the system, and ordered mercurials, with other medicines; and, as warm applications had not succeeded, proposed some cool ones, the lotion immediately reduced the swelling, but brought on an acute pain in the manim, and was obliged to be discontinued. As all the symptoms were quite as great as ever, Mr. Barlow thought proper to open some part of

the fingers, which discharged a great quantity of blood, but no pus. The pain had been so great, that anodynes every night were necessarily administered. No progress towards cure being yet made, and surgery not being my department, it was proposed to send for Mr. Carpue, of Dean-street, whose skill and eminence are well known. This was the 24th December, 1820. He advised the arm and hand to be immersed in very warm water four hours at a time, three times every twenty-four hours. This was persevered in to the extent of eighty hours, but without any impression on the disease. An Erysipelas, on the whole hand and arm, soon followed; an emphysematous appearance with little or no heat, and inflammation; but, still tenderness was left, and I advised the trial of a blister, immediately after which I was taken ill, and prevented the pleasure of seeing her for some months; she was then visited by Doctor Blount, who confirmed the advice of blisters, and a great discharge of water took place; but the limb continued nearly the same; mercurial friction was then tried, and salivation for some time ensued; the swelling was by this in some degree reduced, and some faint hopes were entertained of cure; but, these hopes were transient, and her hand and arm became as bad as ever, and thus I found her, after my recovery.

I have now, my dear Sir, replied to your request of the progress of the disease, not perhaps regularly, nor specified every remedy externally and internally, for they would occupy a volume, I have, however, I hope, related sufficient to answer your purpose of proving the inefficacy of *human* efforts, during a whole year and a half of exemplary patience and perseverance in Miss O'Connor.

I come now to your inquiry of the state of the limb on the 2d of this month of May, its present state, and whether I ascribe the cure to the effect of medicines, externally or internally applied. When I saw the hand and arm, on the 2d of May, they had as bad an appearance as at any time in the whole course of the preceding year, and half the dimensions round the wrist was fifteen

inches ; I called again on the 14th of May, when, to my very great astonishment, Miss O'Connor entered the room, using that arm and those fingers with the greatest ease and activity, which, on the 2d of May, (the same month) were enormously swoln, painful, and motionless. "What," I exclaimed, "have you been doing?" "Nothing, I protest," exclaimed she, "but following the instructions which the Prince Hohenlohe, of Bamberg, sent, of having Mass said, and offering prayers with perfect faith and confidence. Before I left the chapel my arm and hand were as free from pain as they are now at this moment, and have been so ever since." This, my dear sir, baffles all reasoning. What can we say? Nothing, but to bow in silent wonder and admiration, or burst out with the poet, "These are thy wondrous works, Parent of Good! Almighty."

I am, &c.

J. BADELEY, M. D.

Chelmsford, May 24th, 1822.

Surgeon Barlow's Letter.

Having already endeavored to give a short statement of the progress (and what I considered myself to be the result of Miss O'Connor's case) I really feel considerable difficulty in again presuming to give any further opinion on the sudden and unexpected termination of it; but having been repeatedly urged, I shall proceed to state briefly the facts which came under my own observation.

On the 2d of May, 1822, the hand and arm was as large as I had ever seen them, but to my utter astonishment, when I repeated my visit on the 5th of the same month, I beheld the same hand and arm reduced to almost their former size, the fingers had nearly recovered their proper motion. On the 7th the whole appeared perfectly restored, and the patient was able to write with that hand which had been wholly useless for the space

of eighteen months, and she had further continued perfectly well to the present time, with the exception of a trifling weakness, owing to the skin being relaxed. The termination of this most extraordinary cure, without any medical application having been resorted to for many weeks (and which has baffled the skill of men of high reputation in the profession) undoubtedly strikes us with awe and admiration, and serves as an additional proof of the power and goodness of God towards his creatures, when all human assistance is of no avail.

WILLIAM ROBERT BARLOW.

Writtle, June 8, 1822.